

nonites is defined differently by the various authors. Oosterbaan understands Anabaptist theology as a double corrective—partly more radical and partly less one-sided—of Protestant theology, which in turn was a corrective of Roman Catholic theology. He therefore proposes that the basic principles of the Anabaptists constitute a latent Mennonite theology which could be a basis for an ecumenical theology and thus for a contemporary theology as such.

Proceeding somewhat less formally, and more historically and exegetically, Goertz concludes in his article on baptism that the "corrective" goes in both directions. The Anabaptist contribution on the question of baptism is primarily a practical corrective, namely believers' baptism. Goertz thus develops a synthesis between a Protestant (primarily Lutheran) oriented theology and an Anabaptist oriented practice (except "re-baptism") of baptism.

Yoder proceeds less dialectically and formally than either Oosterbaan or Goertz and finds the typical differences between Anabaptist and Protestant ecclesiology recurring in contemporary ecumenical debate. Now as then only the Anabaptist "marks of the church" give body to a definition of the congregation in the world rather than limiting themselves to formally defined sacraments.

The quality and readability of the articles which survey the groups of Mennonites around the world also vary greatly, partly because of the patchwork nature of the "Mennonite World Brotherhood," partly because of multiple authorship, partly because of tendencies to encyclopedic style. Nevertheless, the information is almost always correct, thus providing a handy introduction and summary for the non-initiated Mennonite as well as non-Mennonite reader.

Details may not always be accurate. The Mennonite congregations in Luxembourg, for example, belong to the German-speaking rather than the French-speaking (p. 165) French Mennonite Conference. An obvious typographical error has transported the first Anabaptist baptism from 1525 to 1925 (p. 118).

The volume includes biographical notes on the contributors, statistical information on world-wide Mennonite membership, the constitution of the Union of German Mennonite Congregations (*Vereinigung*), several important addresses, a bibliography and indexes.

Paris, France

MARLIN E. MILLER

Jesus Christ Reconciles. Proceedings of the Ninth Mennonite World Conference, Curitiba, Brazil, July 18-23, 1972. Edited by Cornelius J. Dyck. Elkhart, Ind.: Mennonite World Conference. [1973]. Pp. xxxii + 320. \$6.00.

The first sentence in the Introduction by C. J. Dyck summarizes the book very well: "The papers and other data gathered together in this volume provide a permanent record of what happened at the Ninth Mennonite World Conference in Curitiba, Brazil, July 18-23, 1972." In addition to a foreword by Erland Waltner and the Introduction, the book consists of the Report of the Executive Secretary, the Conference Message, a Pro-

gram Outline, and four major sections followed by the closing address, a Litany of Dedication, a copy of the Constitution of Mennonite World Conference, and an Author Index.

The first of the four major sections gives the theme addresses. These contain the major substance of the conference in twelve presentations on different aspects of the theme, "Jesus Christ Reconciles," followed by a summary of the response group. Most of the addresses are so brief that they allow for little more than an expanded outline of the topic. At least one author abandoned his printed text to communicate more directly with the audience. One wishes his fuller text were available.

The limited time available at the program itself makes one wish that a longer text might have been prepared for publication. The division of the conference topic demonstrated the ingenuity of the program committee in breaking the big subject into many parts. The brief treatments however leave little opportunity for the personalities of the authors to come through, although they do in a few instances. Heinold Fast, Takashi Yamada, and Elmer Martens try to make their presentations very practical.

The second major section provides the text of three sermons on "Reconciliation as Hope" based on Colossians 1:15-23. The third major section gives five brief reports on "Witnesses to the Reconciling Power of Christ." The fourth major section covers the seventeen work groups. The reports are very uneven in quality and at times one wonders why some complaints are addressed to a world audience rather than to the group where the difficulties are found. Although it is not indicated in the book, one report suggested that the competition with films shown concurrently with the Work Group meetings cut down attendance rather drastically and caused cancellation of some sessions.

The many short presentations represent a wide diversity of style: analytic, typological, exegetical, homiletic, confessional, testimonial, accusatory, and edificatory. They reflect the spread within the Mennonite brotherhood from biblical and pietistic to rational and activist. In light of the various approaches one sometimes thinks that rather than to have covered so many different topics, the same topic should have been dealt with from different points of view. It is difficult to induce a coherent and consistent "Mennonite" position from the variety.

The last sentence of the editor's introduction begins, "Yet at its best this record is only a small part of what happened . . ." From comments in the book and from other reports it is clear that some of the most significant occurrences cannot be more than suggested by the printed page. The lengthy process of translating into four languages, the impact of music and drama, the films shown, the prayers that were offered, and the fellowship around tables and at intermissions would be only samples of areas not part of the formal program and therefore not covered in the printed record. And some of the summaries leave one feeling that surely more happened at the sessions than what is communicated in a terse, rather mechanical, and sometimes repetitive logging of the events.

Still the permanent record is worth preserving. The efforts of the editor and others in producing the volume are worthwhile. It obviously took a

great deal of effort to gather all the materials and prepare them for publication. The translations, most of them done by the editor, read amazingly well, considering the many languages which had to be put into English. Only seldom does one feel that he is reading translated materials.

The volume is not one to read straight through. It does offer a glimpse in short compass into the personality of the Mennonite Brotherhood around the world. A measure of growth is perceived in the conferees' readiness, at times, to be critical and raise some of the hard issues separating Mennonites, but in the main it is clear that the speakers were striving very hard not to alienate one another. Rather, they sought to edify and make firm bonds of unity.

Bethel College

WILLIAM KEENEY

Biblical Theology: Old Testament. By Chester K. Lehman. Scottdale, Pennsylvania: Herald Press, 1971. Pp. 480. \$15.95.

This is the first portion of a two-volume work by the author. It is to be joined in the near future by a companion volume on the biblical theology of the New Testament. The project is the theological culmination of a long and distinguished career by Chester K. Lehman as a theologian, educator, and churchman. Lehman served as Dean of Eastern Mennonite College from 1924 to 1956 and as Head of the Bible Department from 1921 to 1965. Thousands of students have affectionately called him "C.K."

Lehman's concept of biblical theology may be summarized as follows: God spoke to chosen persons through the agency of the Spirit; this revelation was eschatological in character and was centered in the gospel; it began in Eden, was vitally bound up with covenants and history, was progressive and yet unified, was both spoken and written, and possesses unique values. Lehman asserts a major indebtedness to Geerhardus Vos, a Princeton theologian of the early twentieth century who was a champion of progressive revelation.

The work follows the threefold division of the Hebrew Bible: Torah, Prophets, and Writings. (Lehman uses the terminology of "Moses," "Prophets," and "Hagiographa.")

Of special value are the author's discussion of the Abrahamic covenant, the passover, the vocabulary for sin as used in the Pentateuch, the theology of the Psalms, and the concept of prophetism. A thorough index (15 pp. long, three columns to a page) of biblical passages is included.

The stance is quite conservative, e.g., Genesis 1-11 is handled literally, and a date of 600 B.C. is posited for the book of Daniel. Critical issues are approached cautiously. A hesitant acceptance is given to the concept of two creation accounts in Genesis 1, 2. In regard to the unity of Isaiah, Lehman states, "there are two sides to the question" (p. 238), but then proceeds to treat Isaiah 40-66 in a separate chapter. In fact, he gives an excellent defense of the later date for chapters 40-66 (p. 304). He criticizes the documentary theory of the Pentateuch, but does not totally discredit the possibility of "embedded documents" (p. 36) in the Pentateuch. Later, he refers to "J" (pp. 72, 73, 81) and to "P" (p. 73).

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